

Integration of Faith Development Pattern according to Ephesians 4: 11-13 and James Fowler's Theory and Its Implementation through Christian Religious Education

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Abstract

Every Christian is expected to experience the development of faith. Specifically, in Ephesians 4:13, Paul provides a pattern of faith development that includes the unity of faith, actual knowledge of the child of God, full maturity and a level of growth befitting the fullness of Christ. Researchers found that there were difficulties in determining a person's faith development because Paul did not provide an explanation at what age a person could experience it. Can all ages experience the development of faith that Paul offers? Because of these problems, researchers conducted an integrated study of the development of faith using James Fowler's theory. He offers faith development based on age and divides it into six stages of development, namely Infancy and undifferentiated Faith, Intuitive Projective Faith, Mythic-Literal Faith, Synthetic-Conventional Faith, Individuative-Reflective Faith, Conjunctive Faith, Universalizing Faith. Moreover, the study resulted in implementation through Christian Religious Education in the development of faith. So, based on theology-psychology integration is expected to produce a pattern of responsible faith development. This research was conducted using a qualitative approach, namely library studies and interviews with informants at the Indonesian Church of Santapan Rohani (GSRI) in the Kartini Church, Central Jakarta. Based on this paper, researchers suggest that the role of the family and the Church be a useful forum for the development of the faith of God's people.

Keywords: Pattern, Integration, Development, Faith, Implementation.

1. Introduction

Christian Religious Education has a close relationship with the development of faith. There are two principles to be achieved through Christian Religious Education, namely: First, leading someone to the Lord Jesus as Savior. Second, Christian Religious Education also guides the believer in the development of faith to reach full maturity and growth following the fullness of Christ. Based on the observations made by the author at the *Gereja Santapan Rohani Indonesia (GSRI) Kartini congregation, Sawah Besar, Central Jakarta*, it was found that the majority of the congregation in the Church were Chinese who were fluent in Mandarin. Through this research, the writer wanted to find out whether the GSRI Kartini congregation experienced the development of faith according to age and whether there were racist attitudes towards other tribes in the community. So in this paper, the author uses a pattern of faith development offered by Paul in Ephesians 4: 11-13 and the stages of faith development, according to James Fowler based on age. So based on the findings of this research, it can produce implementation for the GSRI, Kartini Congregation.

The author found the problem of the development of faith in the Ephesian Church, the facts that support that the Church did not experience the development of faith, namely: First, they are still living in sin. Second, the tendency in the Gentile congregation to submit to spiritual powers and the efforts of the Jews to gain unique insight through Jewish visions

and ideas [1; 2; 3]. Another problem that occurred in the body of Christ at Ephesus was division. The Church of Ephesus, which was made up of Jews and Gentiles, was divided. It was triggered by differences in ethnicity and religious concepts in the congregation. The different ethnic and religious diversity produces divisions in the body of Christ. Even though they have believed in Jesus Christ, they still build a wall of separation between the body of Christ [4; 5]. The Church at Ephesus was influenced by heresy. The teaching offered to the congregation was related to wisdom, the correct understanding of God's secrets, mystics and visions. The apostates convinced the Ephesians that the teaching of salvation they were teaching was more beautiful and profound. Heretical teachers said that Paul's teachings contained only a general frame of mind, and there is no distinction in teaching [6].

The author also finds it difficult to determine an objective and responsible stage of faith development. It is not easy to judge whether someone has developed or not developed in faith, because faith is still abstract. Therefore, the author uses James Fowler's theory in his research which designs the stages of faith development. These stages start from infancy to adulthood. The next problem that the writer finds is that there is no idea of integration between the pattern of faith development, according to Ephesians 4: 11-16 and the stages of faith according to James Fowler [7; 8]. This integration produces a pattern of faith development according to one's age. Through this integration, the writer offers a pattern of development of faith according to Ephesians 4:13 and with the stages of development of faith to produce a responsible judgment. There has been no integration of the pattern of development of faith according to Ephesians 4: 11-16 with the stages of faith, according to James Fowler through Christian Religious Education [9; 10]. Because there is no idea of integrating patterns of faith development, it is difficult to judge whether someone is developing or not developing, because the assessment is given to people of different ages, for example, church congregations, students in schools and within the family circle [11].

In this paper, the author only discusses three subjects, namely: a) The pattern of faith development according to Ephesians 4: 11-13; b) The stages of faith development according to James Fowler; c) integration of patterns of faith development according to Ephesians 4:11 13 with the stages of faith development according to James Fowler and its implementation through Christian religious education at GSRI *Kartini Congregation*, Central Jakarta.

2. Literature Review

Faith defines it as the basis of things hoped for and evidence of things not seen. In connection with this verse, James Montgomery said that the root word means "title deed for a piece of property." Faith is proof of ownership of the inheritance [12; 13]. Faith itself is evidence of everything that has not yet been fully seen. Faith as a response to God's call through acceptance of Christ with the whole person, namely with an absolute conviction of the truth of the gospel, surrender and genuine commitment to Christ and serving Him. Believing in God means entrusting all aspects of human life to Him, this is the essence of Christian faith [14; 15]. The expression Sproul implies that Christian faith is a practical matter, practised in everyday life by believing that God cares for the Christian life.

Meanwhile, faith as an intellectual knowledge in every Christian, the knowledge includes who Jesus is and other Christian faith knowledge [16; 17]. Furthermore, Anthony Hoekema has an intellectual and practical concept of faith. Based on the three interpreters, it shows that faith includes knowledge of the Bible so that an understanding of the teaching of the Christian faith can be applied in everyday life [18; 19]. Paul uses several terms to refer to a teacher who is gifted to teach God's people. The gift of teaching or equipping God's people appears in several letters of Paul and Peter. So there are five lists in all (1 Cor. 12: 8-10, 28-30; Rom. 12: 6-8; Eph. 4:11; and 1 Pet. 4:11). In Ephesians 4:11 Paul mentions several forms of gifts, namely apostles, prophets, evangelists, pastors and teachers. John Stott said that these five elements, related to the context of teaching [20; 21]. The five teaching elements are expected to be able to guide the congregation to the development of faith. The development of faith that Paul refers to is the unity of faith, the proper knowledge of the Son of God, perfect maturity, and growth befitting the fullness of Christ.

Fowler developed stages of faith based on Piaget's theory of cognitive development and Kohlberg's theory of moral development. Fowler saw faith as an active and a verb. This process involves continuous development through hierarchical stages (which are increasingly complex and qualitative), sequential (appearing one after the other), do not differ (follow the same order for everyone) and are universal (applicable in all cultural and societal contexts) [22; 23]. Fowler takes the same approach as other developmental psychologists. He initially followed Immanuel Kant's view that human activity to know the world is shaped primarily by what individuals bring to the process. What Kant saw as innate-derived categories, Fowler saw as "developing abilities," the development of which he meant by predictable stages [24; 25]. Fowler gives six categories that distinguish the different stages of human development, namely the form of logic, role-taking, the form of role assessment, the boundaries of social consciousness, the focus of authority, the form of world coherence and the role of symbols. He is very concerned about differences in the form or structure of faith, and tries to discuss the cognitive and affective dimensions of a person's faith or the rational dimension and feelings [26; 27]. The following are six stages of faith development according to Fowler, namely: a) infancy and undifferentiated faith (infancy); b) intuitive-projective faith (early childhood); c) mythic-literal faith (school year); d) synthetic-conventional faith (adolescence); e) individuative-reflective faith (young adulthood); f) conjunctive faith (mid-life and beyond), and g) universalizing faith.

The Integration of Faith Development Patterns According to Ephesians 4: 11-13 With the Stages of Faith According to James Fowler - In the integration of psychology and theology, the author finds pros and cons. Some anti-psychologists deny the contribution of psychology altogether [28; 29; 30]. Furthermore, some accept the integration of the two disciplines. In this initial section, the author will discuss the model of theology-psychology integration model, according to Johnson and Jones, which is quoted by Karel Karsten Himawan & Eunike Mutiara as follows:

The first model is the level of explanation Model. Reality has its parts, namely physics, chemistry, biology, psychology, social and theological. Each section is open to study with its methodology [31; 32]. Understanding a particular part stands apart from

understanding other parts. So, this model emphasizes that you do not mix up individual parts, because mixing these parts will create chaos.

The second model is The Integration Model. This model seeks to find the intersection of areas of study that overlap between theology and psychology. For example, two fields of science that study human nature, human development, the problems at hand and how to deal with them [33; 34]. So, the users of this model are trying to find areas in the two fields of science that can be integrated.

The third model is The Christian Psychology Model. This model highlights and interprets all psychological findings from the biblical framework of thought. This model does not accept the concept of psychology as it is, but instead directly applies the teachings of the Bible in understanding its findings. This model does not use human conceptual principles from a psychological point of view but instead looks at humans from a biblical perspective.

The fourth model is the Transformational Psychology Model. According to this view, the main focus of integration should be on matters of a personal, ethical, experiential and spiritual nature rather than matters that are solely intellectually focused [35; 36]. The most essential thing in this model is how science, namely psychology, experiences spiritual transformation. Thus, the focus of this approach is not to link psychology to faith, but to seek a transformation of psychology as a single act of faith and love.

The fifth model is The Biblical Counseling Model. This model is a negative response to psychology because it considers that psychology is a secular science and is based on thoughts that are contrary to Christianity. This biblical model seeks to provide a counselling approach that is directly adopted from the Bible and focuses on sin as a significant human problem [37; 38].

Based on the five models offered by Johnson and Jones, in the end, the researcher uses The Integration Model in integrating Ephesians 4: 11-13 with the stages of faith, according to James Fowler. This integration produces a pattern of responsible faith development so that it can help Christian Religious Education teachers to understand their students. Furthermore, the study of Ephesians 4:13 is intended to obtain data about the characteristics of developing faith [39; 40]. While the stages of faith offered by James Fowler will be used as a reference for the stages of a person's faith development based on age. In the following, the author will describe the integration between the pattern of faith development according to Ephesians 4:13 and the stages of faith development. The integration is as follows: a) infancy and undifferentiated faith; b) intuitive-projective faith (early childhood); c) mythic-literal faith (school year); d) synthetic-conventional faith (adolescence); e) individuative-reflective faith; f) conjunctive faith (mid-life and beyond), and g) universalizing faith.

3. Method

This type of research is a qualitative method. The author uses qualitative research because it is considered appropriate to be used in this writing. This research was conducted at the congregation in the GSRI Kartini Congregation DKI Jakarta Pusat. This research was conducted for four months (February-June 2020), starting from the initial data collection to complete data collection. The population in this study were all congregations in the Indonesian Santapan Rohani Church, Kartini Church. The number of congregations at GSRI Kartini is 227 people consisting of 173 adult congregations (aged 35-80 years), youth and 28 people (aged 16-26 years), Sunday School 26 people (aged 1-15 years). The informants in the study were determined using purposive sampling technique; this technique takes informants based on specific objectives. Because of these limitations, the researchers determined the informants in this study as many as 13 people. Data collection techniques in this study were documentation and interviews. Researchers used Miles and Habermas theory in analyzing data, and data analysis activities were divided into three stages, namely: data reduction, data display and conclusion/verification.

4. Result and Discussion

Christian religious education plays an essential role in the development of faith, every Christian must experience a development of faith based on age. Christian religious education takes place in the realm of families, schools, churches and virtual media. This realm becomes a place for the development of one's faith. In the family sphere, adults or parents are responsible for the development of their children's faith, because through sincere example and belief in God has a significant influence on the development of children's faith. *Bilangan Research Center* (BRC) in its 2018 research found that parents who become genuine followers of Christ will produce young people who find their purpose in life in God, have fellowship with God, do not easily give up, have big dreams and are confident to achieve the dream. In the school environment, Christian Religious Education teachers are responsible for the development of the faith of their students; through systematic education, it is hoped that students can learn the Christian faith holistically. The participation of Christian religious teachers is not only in an exemplary aspect but must be equipped to answer questions of the Christian faith. As well as the Church, through the clergy, is responsible for the development of the faith of its congregation. God gave prophets, apostles, evangelists, pastors and teachers, in order to create nuances of faith education in the Church. The concept of faith education in Ephesians 4: 1-16 involves the entire Church of God. The five elements above play an active role in developing the faith of the congregation so that the congregation that has followed the formation and has experienced faith development will educate other congregations to experience the same faith development. So there is a close relationship between parents, religious teachers and clergy in the development of one's faith.

Based on the study of integration between theology and psychology, it produces a pattern of responsible faith development so that Christian educators can understand one's

faith development correctly. Researchers found that from the age of 0-10 years, children follow what their parents believe. Therefore, adults must be role models in following God and their daily behaviour so that children at an early age have experiences of faith through their parents. In Christian families, it is expected that parents do not have racist attitudes towards anyone, because children will follow the concept of thinking and attitudes of adults [39]. Families should teach their children not to look down on individual races, tribes and cultures in the community of brothers and sisters because God does not think that there are certain races, tribes and cultures that are superior to others. Therefore, it is crucial for the family to provide role models for children aged 0-10 years with things that have Christian insight so that adult beliefs followed by children have a solid foundation. The development of faith in children from 7-10 years old can occur by telling stories in the Bible. Through Bible stories that are played, children's knowledge of the Bible can be developed.

The early adolescent stage is 16 years old. This phase is marked by following what the belief in the community is. Therefore, it is essential to have a community of faith, because, in this phase, teenagers follow the belief patterns of their group. There are three things that must be considered in developing youth faith at this stage. First, the Church, as a forum for community, plays an essential role in being a place for fellowship with fellow believers. Second, through the clergy, it is hoped that they will be able to answer any doubts experienced by adolescents in this early period about their beliefs because, in this phase, adolescents are vulnerable to being influenced by heretical teachings. Third, being able to teach the doctrine of the Christian faith so that young people have the right foundation of faith. Based on the research results, adolescents at this stage can understand the basis of the Christian faith. Therefore, the clergy in the Church must have skills in teaching the concept of the Christian faith. The Christian doctrine of faith includes learning about God, man, Sin, Jesus Christ, salvation, the Church and the end times [40; 41].

Furthermore, the 18-25 year age stage is the early adult phase; this is marked by the ability to reflect in a person. At this stage, early adults choose their community based on reflection, not like early adolescents who follow the beliefs of their community. If the previous stage is not passed usually, then in the early adulthood stage, a person's spiritual faith will be hampered, because he does not have a solid belief in his belief [42; 43]. Therefore, it is essential to teach the Christian faith in adolescence so that it can become a basis for early adulthood reflection. There are four things that are emphasized in Christian Religious Education learning at this stage. First, about the commitment to follow God, because in following God, one has to deny oneself, take up the cross and follow Him (Matt. 16:24). Second, have a new human lifestyle (Eph. 4: 23-24). Third, trust in God and Jesus Christ (John 14: 1). Fourth, have actions that reflect faith (James 2:26). The next stage is 30-40 years old. Faith in this phase has matured. It happens because it has passed several previous age stages. Characteristics of someone who is at this stage have a high tolerance and respect for the beliefs of others who are different from himself. Tolerance and respect for other people's beliefs is an attitude of upholding social life. The diversity of beliefs in a pluralistic society requires Christians to accept the existence of differences in gender, social status, ethnicity, religion and race. Jesus is an example who accepts diversity in socializing without losing his identity as the Son of God.

The last stage is at the age of 50-65 years. This phase is referred to as a "self-Actualized person" or "Fully functioning human being." A person at this stage cannot be called a perfect person, but someone at this stage has become a person who functions as a whole human. Christian Religious Education Learning at this stage emphasizes learning to be as the congregation at this stage has its own identity and can state its existence in daily life and Learning to live together emphasizes that congregations can live together in social situations.

5. Conclusion

After collecting, reducing and analyzing the data in this study, it produces conclusions and suggestions. Based on the discussion on the integration of patterns of faith development according to the letter Ephesians 4: 11-13 with James Fowler's theory and the results of the researchers found: Informants in the Indonesian Church of Santapan Rohani, Kartini congregation experienced faith development based on the age stages studied by researchers, namely researchers found that children aged 7- 10 years are not able to think and understand comprehensively about the faith they believe in. It does not indicate that the children have not experienced faith development, but at this stage, the children develop according to their capacity to understand God's Word. According to Paul, the pattern of faith development is more effective if it is applied to adolescents aged 16 years because, at that stage, a teenager can reason a concept in a simple way. Early adulthood, aged 18-25, are able to reflect on faith so that at this stage, they are able to meditate on God's word. At the age of 30-65, researchers found that there were similarities in understanding God's Word. However, on the whole, the informants have not yet reached the fullness of Christ or what Fowler calls the "self-actualized person" or "Fully functioning human being." Based on the results of the interview, the researcher found that the GSRI Kartini congregation experienced the development of faith, this can be seen from the answers of the informants about the fundamental doctrines of the Christian faith. Children aged 7 10 years do not understand the development of faith. It can be seen from the child's inability to tell about the development of faith they have experienced at previous age.

Meanwhile, in the age of 16-65 years, the informants were able to tell about the development of faith experienced by the informants. Usually, each person will experience cognitive development of faith with age. If a person does not experience the development of faith at a particular stage, it means that the person failed to pass the development in the previous stage so that he cannot generally develop at a later stage.

Researchers found that there is a close relationship between the development of faith and a person's age. Based on the integration of theology and psychology on the development of faith, it produces a responsible development pattern, because researchers find that not all can reach the concept of faith according to Ephesians 4:13. After all, age has not yet reached the stage where a person can achieve the development of that faith. Based on the results of the interview, the researcher found that children aged 7-65 years have a place for the development of faith in the family and Church. Therefore, the family and the Church have

an essential role in nurturing one's faith. Four factors influence a person's inability to achieve the development of faith: a) The inability to understand the grace of God, because it is God who gives Christians the ability to develop; b) Because the family and church community do not play an active role as a place for Christians to experience faith development; c) Because they have not reached a certain age level so that they cannot reach the pattern of faith that Paul hopes; and d. Because they do not pass through the previous stage of development usually so that when they enter the next stage, the person cannot develop as they should.

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